THE WOMEN'S MISSIONARY MAGAZINE

—OF—

THE UNITED PRESBYTERIAN CHURCH.

VOL. 9. MARCH, 1896. No. 8

MEDICAL MISSIONS.

The Apostolic motto for this number may appropriately be: "LUKE THE BELOVED PHYSICIAN SALUTETH YOU."

Sketch of Dr. Mary Platter.

BY MRS. HENRIETTA L. MONROE, XENIA, O.

THE home of Dr. Mary Platter's childhood was upon a farm near Chillicothe, O., where she attended the common district school until in her sixteenth year. Her higher collegiate education was received at the Springfield, Ohio, Female Seminary; and during her attendance of two years at that institution, she maintained a standard of scholarship which placed her easily first in all her classes throughout her entire course.

The first pronounced manifestation of Dr. Platter's religious life occurred in the spring of 1870, when she united with the North Fork Presbyterian church; and also became a charter member of the Home and Foreign Missionary society upon its organization in 1876. Although one of the youngest members, Mary Platter, according to the testimony of her fellow workers, did more than any one else in furthering the aims of the society, in which she successively filled the offices of secretary, president and treasurer. It was through her influence that $75 a year was pledged to the Presbyterial society—an obligation which has ever since been sustained, and she it was who urged upon the members the payment of at least a tithe into the funds of the treasury. In respect to her spiritual life, Rev. R. C. Galbreath, for many years her pastor at Chillicothe, expresses the results of his observations as follows:

"There is nothing peculiar or abnormal about her religious life. Brought up in a Christian home, early taught the principles of our religion, she grew to be a modest, unassuming Christian woman. Believing in, and following her convictions, and putting into practice her belief, she is just such a woman as one would expect her to be, who had profited by Presbyterian or United Presbyterian teaching and culture; developing a properly proportioned Christian life and character, earnest and conscientious in the performance of duty; and, with such a Christian education and intelligence, qualified to know what her duty might be."

Dr. Platter entered the Woman's Medical college, of Philadelphia, in the autumn of 1890, from which she was graduated in the summer of 1893. When

asked why she studied medicine, she replied, "Mainly for the want of something to do, to be of use, and have a place in the world." When her decision to study medicine became known, she was frequently asked if it was with the intention of becoming a missionary. To all inquiries she uniformly replied, in substance, that her object would be rather to earn the money necessary to send others, as it had always been her ambition to educate some one for a medical missionary. During the pursuance of her medical course, she told a college friend that she began the study of medicine for the good she might thereby be enabled to accomplish, and at that time had no plans, except to get a place in some hospital and, after a term of service there, to enter any door which the Lord would open for her. Upon the completion of her medical course, she had still formulated no definite plans, but expressed the conviction that she was being led by a higher Power, and that the future would be made plain before her. It is thus apparent that silent influences were even then at work upon her mind and heart, and gradually turning her face toward the field which she has since entered.

There was connected with the college a Young Woman's Christian association in which she was interested, and whose missionary meetings she constantly attended. It also happened that there were nine missionary students in her class, as also some returned missionaries, who were taking the medical course with a view to greater efficiency. Such influences and associates naturally exerted a powerful pressure in the molding of her resolution to go herself rather than to provide a substitute, as it were. After graduating from the medical college, Dr. Platter spent six months in the Maternity hospital of Philadelphia, where she was the only physician resident, and consequently had more responsibility and enjoyed greater liberty than falls ordinarily to the lot of the interne. Such a situation threw her upon her own resources, and thus cultivated that independence of judgment so necessary to the accomplishment of individual proficiency in any department of action. She next took a course of special study in the Philadelphia Polyclinic hospital, but upon it's completion had still resolved upon no definite plans. Accordingly one day she made it a special subject of prayer that, before that week should close, she should be shown very plainly what to do and where to go.

On the following day Mrs. W. J. Reid, our corresponding secretary of foreign missions, called on Dr. Platter with the request that she take temporarily Dr. White's place in the Memorial hospital at Sialkot, India. Dr. Platter there and then agreed to go for two years and to furnish her own outfit, but long before sailing determined to make no limitation as to the period of her stay. Her acceptance made it necessary for her to take a special course in eye and skin diseases, and after spending a few months at home, she sailed with a party of missionaries for India about the middle of October, 1894. Nearly a year later, in one of her letters, she makes this appeal: "Pray for me that I may be a workman that needeth not to be ashamed, and that through my instrumentality, many may be turned from darkness 'into light.'"

Dr. Platter was deeply imbued with faith in prayer, united prayer, and now that she is in a foreign land, far removed from personal intercourse, it is an unspeakable pleasure that we had the privilege of having with her, from the beginning to the close of her college course, stated hours of prayer. When the way seemed dark, and it was uncertain as to

the wisdom of having adopted the medical profession, upon the eve of commencement and again upon her examination for admission as interne, there was the union of hearts before the Throne of Grace. Such experience makes us stand in awe of the results of words, even when spoken from the highest sense of duty, not knowing whether this or that shall prosper, or both be alike good.

"He knoweth the way that I take," has a fine exemplification in the life of Dr. Platter. Her mother died when she was too young to have any knowledge of her, and as she grew into womanhood she often felt rebellious that she, as being less useful, was not taken instead. Although her own life was so much marred by the lack of mother-love, this very lack led her into closer communion with her Heavenly Father, and eventually into the field where she is now devoting herself entirely to His service.

In distant India she now stands a herald of the Cross, and by means of this medical education to which she was so strangely drawn, she has access to women shut out from the world, who have never heard of Christ, and can tell them the Story of Jesus and his love.

Medical Work Among the Women and Children of India.

BY MARIA WHITE, M. D., PUNJAB, INDIA.*

Arrangments have been pending with Dr. Maria White for a sketch of her early medical work in India, which we had hoped to use for this number. Claims upon her time and strength have been numerous, and in lieu of the expected contribution we reproduce the following excellent article from the Missionary Review, in the hope of soon presenting the sketch about which many inquiries have been made.—EDS. MAGAZINE.

I PRESENT this as a humane institution, as a means of preaching the gospel to the people.

The work of the medical missionary dates from the beginning of Christ's public ministry; and the fact that the healing of physical suffering was to be a proof that Christ was the Divine, loving, and compassionate Son of God, willing to give Himself that we might be redeemed from greater suffering than that of this life, is contained in the answer returned to John the Baptist to the question, "Art thou He who should come, or look we for another?" "Go tell John the blind see, the lame walk, the deaf hear, the dumb speak, and the poor have the gospel preached to them." Christ's field of ministry was not the same as those of His followers who are laboring in civilized lands to-day—lands illumined by the light of the gospel, till every breath we draw tells of the Son of Righteousness who came with healing in His wings. As we look over these fields we find cleanliness and an organized means of promoting proper sanitation and to check the spread of disease. Hospitals, asylums and homes for the relief of the suffering people, builded by the light which Christ brought into the world, are on every side; but what was the condition of the human family when He first entered on His public ministry?

Christ was a Jew, born a Jew, and came to the then most civilized nation of the world, but to one that had turned aside after strange gods, and been sold into bondage to a heathen people. He found the same condition we find in the Oriental world today—the same physical suffering, the same poverty and degradation, the same turning to magicians and enchantments for relief, the same cruel torture from the unskilled and unqualified would-be healers. "She had suffered many things of many physicians and had spent all that she had, and was nothing better, but rather worse," are the words used to describe the condition of the one healed by Christ, yet the cruel torture this woman suffered is by no means expressed in these words, and the

*Now in this country.—No. 60 Mercer St., New Castle, Pa.

more physicians the more cruel her torture.

To have a correct idea of the benefits derived from medical help, we must first look at the lives and condition of the people. The picture may be a sad one, and may cause many to inquire, Does she mean us to understand this as stated? and I will here state that in this paper I will speak only of the things which have occurred in my own practice and are literally true, facts that can be attested by all the doctors of India, and may be known to the mass of the missionaries, yet I can only give you a glimpse into the sorrows of the heathen women. Much that my eyes have looked on is too terrible to describe in a public paper. My field for eight years was in the Punjab, India, but as I returned to America I had the privilege of visiting the Malay peninsula, South China, and Japan, and find in each a corresponding condition, only varied in accordance with the customs of each country. Enter with me into a native city of India and look on the heathen as they appear to open view. The streets are thronged with ox-carts, donkeys, dogs, and a multitude of people—men, women, and children—the halt, the blind, the deaf and dumb; the fever cases, with burning cheek and panting breath; small-pox in the stage of desquamation, scattering its germs to all around; leprosy, with the unmistakable signs of the first or perhaps the advanced stage its victims sitting at the corners begging, showing hands and feet from which fingers and toes have dropped; scurvy cases, that dread disease supposed to develop in persons deprived of vegetable diet and dependent on salt meat, developed to the most intense form in those who have never seen salt meat or tasted meat of any kind, victims to a hot climate and a purely vegetable diet; the miserable beggars, or perhaps those who are not beggars, but, who like Lazarus, are full of sores from head to foot, undressed, uncared-for and alive with worms. Take a glance down the two sides of the street and mark the naked infants on their hard stools, lying in the burning sun, left to fret their little lives away while the mothers are earning the daily pittance. Enter the doors of some of the homes and take a clearer view. Do you find the well-regulated homes of Christian lands—the honored father, teaching both by word and example the love and respect due to that mother who has borne all, sacrificed all, suffered all for them; the children clustering around the mother's knee pouring their tales of joy and sorrow into her ears, or watching with longing eyes for the return of father? No; there is nothing in their religion to sweeten life or elevate the human family. It degrades women with an infinite degradation, dwarfs their intellects, so that women of twenty or thirty are but as children of eight or ten. Deprived of every comfort, regarded as mere cattle, the property of their husband, bought and sold as other merchandise till all the worst passions of the human nature are stimulated and developed, here envy, jealousy hate and revenge run to such an extent that I have often been begged and offered money if I would take away the life of some objects of their loathing.

Contrast the condition of their sick with those of our Christian homes. The tender hand of love and sympathy never cools their fevered brow; the foot-fall is never hushed to lessen their suffering; no anxious mother or sister ever places a dish before them to tempt their appetite; no skillful doctor or nurse is called to administer to their wants. Supposed to be possessed of some evil spirit, they are objects to be dreaded, and every possible cruelty must be resorted to that it

may be expelled. Placed in the darkest, dirtiest, room of the house, without light or ventilation, their bed the most filthy of rags, deprived of food and water, often for days they are forced to inhale the fumes of charcoal, given off from a smouldering pot which is always placed by their bed, and are subject to burning from hot irons and many other cruelties to expel this spirit. A few examples in my experience will illustrate their condition.

You will first visit with me the home of a Mohammedan molvi, a teacher of the Mohammedan religion, and one of the best homes, one where both wife and children are loved by husband and father.

On a bed lies a little child of three, unconscious, a true case of infantile ecampsia (convulsions due to disease of the cerebro-spinal system). The father and two brothers are seated, native-fashion, on the bed at her head; the mother, sister and two or three female friends on the bed at her feet, all so close as to prevent the possibility of air of any kind reaching her. As we enter a barber has just finished shaving the hair from the head just over the frontal sinus (the place where the brain can be seen to pulsate in an infant's head, and is called by the natives of India "the door to the brain,"), and a Mohammedan doctor lifts a red-hot piece of iron and presses it to the exposed part, destroying the tissues to the skull, and to my cry of horror and dismay the father, in an agony of sorrow, answers: "Oh, Miss Sahib, for many days that door was open, and an evil spirit entered there and must be destroyed, or our child will die."

An old blind woman was left on my veranda. After removing her to the indoor department of the hospital I learned the following: For years she supported her husband by begging, and this day losing her way, had walked into an open well. She was taken out alive, but hopelessly crippled. After having been fined for dirtying the well, and beaten by her husband for what he called her carelessness, but, as she quaintly expressed it, for not dying when crippled so as to be no more use, she was left at my door as a means of freeing himself from a useless burden.

I will take you to but one more home, the home of a high caste Hindu. A mother and child of six days lie unconscious. The mother has survived the nameless barbarities of the native midwife, and both are now dying of hunger and neglect. Every step of her treatment has been laid down in their sacred book. I cannot in this paper describe the cruelties practised during the hours of her suffering. For the first three days she has been deprived of food and drink, and on the third allowed only one grain of rice. Her room has been prepared by placing her in the darkest and dirtiest of the house, with the most filthy of rags, on a mud floor, for her bed. A cow's skull painted red, an image of Sasthi, the goddess who presides over the destiny of women and children, made of cow-dung, is placed in a conspicuous position. This and the pot of smouldering charcoal, the only furniture, are placed there to expel the evil spirits hovering around. During her three weeks of uncleanliness neither father, mother, husband, nor sister can come nigh her, leaving her to the care of the barber's wife. On the fifth day the filthy clothing is removed and the room cleaned, as on the next is to be the worship of Sasthi, and that night Vidhata will write on the child's forehead the main events of his life. The day has arrived. Sasthi has been worshipped. The woman has been given a cold bath; all necessary arrangements for Vidhata's visit have been

made; food consisting of coarse graham flour and coarser brown sugar, equal parts, wet and kneaded together to be eaten raw, has been prepared for the famished mother, but both mother and child are unconscious, and the foreign doctor is called in to bring them back to life.

Place the medical work at its lowest standard, only as a humane institution; is there any more noble profession than that which relieves from physical suffering the human family? And when we can enter such homes, rescue the helpless infant from such cruel barbarities, bring the women from their dark and dirty rooms and mud floors to open courts and bedsteads, give water to those perishing from thirst, cool the burning brow, sustain and support the weak with nourishing food, teach them how to care for their little ones and the importance of cleanliness, clear and cleanse their mass of living disease, and bind up the sores of the beggar,—are we not following closely in the steps of the Divine Master? And when we bring them out from their homes, take them into hospitals and give them the same care and treatment we would give the sick in America, are we not filling one of the highest missions in the annals of history? But this is a position that can be filled by any skilful doctor; the medical missionaries have a higher aim than a mere relief of physical suffering.

The position the medical work holds as a means of promoting the spread of the gospel and winning souls for Christ can be better illustrated by quoting the words of a high caste Hindu, who when asked as to the progress made in India by the Christian religion, and what method was most likely to convert their people to Christ, answered: "We do not fear the usual method of mission work, such as the school, printing-presses and bazaar preaching, but we do fear your lady zenana-worker, and we dread your lady doctors; they enter our homes, win the hearts of our women, threatening the foundation of our religion."

One instance in my experience will show how this method of giving the gospel had taken hold of the women of Sialkot, India. For the first few years I had been accustomed to close the doors of the dispensary on Sabbath, that both myself and assistants might have an opportunity of attending church services, but the women, not satisfied with their opportunities during the week, though the Bible was taught throughout dispensary hours, asked me to hold a special service for them on Sabbath morning, and I opened the doors of the waiting-room, and for the last four years have held a chapel service for heathen women, of whom there were from forty to sixty present. After a few days the husbands, learning they were coming only to study the Bible, objected, and the women begged me to give them one or two little powders on Sabbath; only flour, they said, that they might show their husbands and be permitted to come. Some had themselves attempted to prepare powders, but the husbands knew the hospital paper and skilful wrapping. Often in conversation with women who had received relief, when in answer to their questions of what brought me to India, I would tell them the story of the Great Physician, they would answer: "Truly your God is a good, kind God; none other ever sent help to the women." The medical mission is a means of presenting the gospel to the heathen that they can feel and appreciate, and speaks of a living, loving and acting God. Their intellects are so dwarfed as to make it difficult to grasp the truth as set forth in God's Word without some tangible proof.

Medical Work in Jhelum and Bhera, India.

WE are often asked, "What good does it do to give just a few doses of medicine to your village patients, whom you seldom see again, and how do you manage your serious cases?" I admit sometimes such questions have suggested doubts to my own mind as to the efficiency of such a plan of work, although, as a rule, we give each patient a good supply of medicine, and most of our serious cases follow us to Jhelum, where they are carefully treated. But one day, while out on our last itinerating tour, I had an unusually large crowd, and several complicated cases. I did my best for all, but in the evening, while pondering over the day's work, was

TERRIBLY DISAPPOINTED AND DISCOURAGED.

The old doubts returned, and I kept asking the question whether what had been done for the patients that day would do them any good, and if not, then what about their faith in the Divine Healer of body and soul about whom they had been told. I was greatly tried, but sought divine guidance, and in answer to prayer was led to read the 14th chapter of Matthew. I saw my error. Like the disciples of old, I had been worrying over the few doses of medicine and the serious nature of the diseases I had been called upon to treat that day, and, like Peter, I had lost sight of *Christ*, the Great Physician. It was no wonder I began to sink when I had for a moment forgotten that it was not *my skill*, but *God's blessing* on my efforts, that would have the desired effect.—*Dr. Sophie E. Johnson.*

Memories of Medical Work.

THE consulting room was small, the walls of roughened mud plaster, the roof of thatch. As I sat in that room beside Mrs. Capron and watched the forty women who came to consult her, my heart did not at first turn with love to those whom I had especially come to help. Their diseases and their dirty, unkempt condition repelled me. Mrs. Capron repeated to me bits of the talk, and interpreted special spiritual as well as medical hints which she gave to one and another. As I watched face after face light up as the hearts responded to the gentle touch of the hand and the kindly heart-searching words, I received my first lesson for my new work—a lesson which I never wholly forgot. From that time I began to love my people; they were no longer repulsive, but dear women whose hearts were weary as ours grow weary, and whose bodies ache as ours ache. But ah! much more; women who suffer from hunger of body and hunger of soul; drudges or playthings, whose minds lie fallow, to whom there is no ambition, no hope, and who move in a cloud of superstition which has more of darkness than our darkest imaginations! Was it strange that almost at once my heart went out to them with love and a tender longing to be used of God to brighten their lives?

That afternoon, riding behind Mrs. Capron's white bullocks, we went to call on a poor sick woman, and found her very ill, lying in an inner room on the hard, damp clay floor. As I knelt beside her to make my examination, I watched my friend eagerly as she talked to the woman and her friends, for my heart was tender that day, and I wanted to know the best way to come near such a woman.

With the night came a call to go to one who before morning was a mother, and I went, accompanied only by Mrs. Capron's faithful helper, Yahammal. I can still see the little room, the smoky, open oil lamp, the strange—to me—people coming and going, the restless sick

woman on the floor, the few brass vessels,—apparently the only furniture,—and the children running about or droping asleep on the floor near my patient. I could feel that all were cordial toward me and interested in all I did, but I could not talk to them or they to me.

That night of new experiences passed slowly by. When one difficult case followed hard upon another, and I could consult with no man, it was something to have learned to throw the burden of such life-sapping responsibility on the ever ready Burden-bearer, our Lord; and so I took up the work. I wanted to do it as unto the Lord Christ. Spiritually, have I helped any? I hope so. Professionally I tried to do my best, and the people came more and more, year by year, and I could see that I had more influence. Changes came into some lives; a few girls went later to their husbands' houses than was the time-honored custom in their families; rooms were built in some houses to accommodate sick women, who before had been sent to the courtyard, street, or field; and the little hospital was patronized by high caste as well as low, and menial tasks and services, which caste makes hard to do, were done for love.

Year by year more confidence is shown in English treatment, and advice is followed more faithfully, even where it offends caste prejudices, even in regard to nourishment, bathing, and hygienic care. Instead of banishment and neglect to those who are seriously ill, companionship and kindly care is often manifested.

So we do not lose heart, but pray the Father that he will, in his own time and way, bless the women of Madura through this branch of the service which is offered to them In His Name.—*Life and Light.*

MY SERVICE.

I asked the Lord to let me do
Some mighty work for Him;
To fight amidst his battle hosts,
Then sing the victor's hymn.
I longed my ardent love to show,
But Jesus would not have it so.

He placed me in a quiet home,
Whose life was calm and still,
And gave me little things to do,
My daily round to fill;
I could not think it good to be
Just put aside so silently.

Small duties gathered round my way,
They seemed of earth alone;
I, who had longed for conquests bright
To lay before his throne,
Had common things to do and bear,
To watch and strive with daily care.

So then I thought my prayer unheard,
And asked the Lord once more
That he would give me work for him
And open wide the door;
Forgetting that my Master knew
Just what was best for me to do.

Then quietly the answer came,
"My child, I hear thy cry;
Think not that mighty deeds alone
Will bring the victory.
The battle has been planned by Me,
Let daily life thy conquests see."

—*From The Quiet Hour.*

THE PACIFIC NORTHWEST.

By Rev. G. E. Hawes.

THE invitation from the MAGAZINE for an article on the above theme is in line with the thought of the church to-day, viz; to separate this section of the church from the main body. There are reasons for this aside from its geographical isolation. It takes more than a distance of 1000 miles from the main body to make us interesting. I have often questioned as to the why of the interest

in what is beiug done here, and one or two reasons seem clear; others do not.

One reason must lie in the fact that the work which is thought about and inquired for is largely new work. The church has been deeply interested within the past decade in the planting of churches in this region. Ten years since we had but about three congregations, with an aggregate membership of 300 members. To-day we have a synod of three presbyteries, whose membership is about 1400. The work of planting churches, and organizing them into working forces has gone on under the eye of the church, and it has been so handled that all from the aged veteran in the ministry down to the youngest child in the Sabbath-school knows about the work which is being done in this region. The new presbytery of Puget Sound has all its congregations housed to-day, and every one of them owes its house to the Sabbath-schools. Spokane presbytery has two churches, built by the same willing builders. I have sometimes thought our synod might well be called "Memorial synod." I am sure that is its designation in the souls of the children.

Another reason lies in the fact that our work has a feature which is very distinct. It is mostly in towns and cities. With the exception of our Indian work we have but one country congregation. The men who planned and put into execution the work in these parts said, "Let us put our church where there are people." We have never followed the stragglers, who wanted the church to show more love for them than they had shown for the church. We have gone where there were souls perishing. If they chanced to be United Presbyterian souls we were glad to rescue them; if they belonged to some other communion by preference or connection, we did not bar them out on that ground. This work has made itself by this wise method of procedure.

This way of working was a necessity if we worked at all. It was not a question of taking the centers or the scattered regions here; it was take the centers or nothing. In the State of Washington one-third her population is gathered in three-cities, and one-half of the entire population is in sight of her cities, while the number which have congregated in other town and cities bring the proportion up to a very large figure. To plant the church in that state meant to enter Spokane, Tacoma, Seattle, Olympia. To extend it and make it what it must be means for us to enter Walla Walla, Centralia, Everett, Whatcom and a number of smaller towns. In the state of Oregon one-fifth the population of the state is in the city of Portland, while one-third the state's population is in towns and cities from 3000 upward. To enter this state meant to enter Portland, as we have. To spread in it means to enter Salem, Oregon City, Astoria, Pendleton, Lake City and Eugene. To enter these places means to establish a work which will command the country round about them for many miles. This problem of Western cities is one the average Easterner understands but little. He is well informed as to the methods of settlement which prevailed in the Ohio valley, and on the prairies of Illinois and Iowa. He sees there how the people scattered over the country and settled it; and then built cities as they needed them. The new West where empires are born in a year, and cities spring up in a night time to flourish and endure, he understands not. I have heard criticism on the church taking the centers instead of the country places. She must take the centers if she hopes to take the country. And she will take the country so soon as

there are people there to evangelize.

Another reason for interest in us lies in the fact that no blunders have been made in the points we have taken. The men who were here in the early work were keen observers of men. The movements of populations, their establishment in centers, were very quickly discerned, and the centers were determined upon long before there were centers. A good friend recently gave me a set of the Minutes of our early Assemblies. I find a very interesting report in the Minutes of '61, which I would like to rescue from oblivion through the medium of the MAGAZINE. As it bears upon this point I trust it will not be out of place. The report says :

"Our field is large. Not only Western Oregon, embracing the Willamette, Umpqua, and Rogue valleys claim our attention, but Oregon east of the Cascade mountains is now thrown open for settlement, and our people are beginning to avail themselves of its advantages by locating there. Connecting with this on the north and east, are Eastern Washington territory and the British possessions, where thousands are being congregated for farming, commercial and mining purposes, amongst whom will be many who would gladly receive the word of life at your hands. One of your missionaries might be profitably employed in this wide field of labor. Washington territory, west of the Cascades, also through our Presbytery calls upon you for aid. The town of Vancouver, on the Columbia river, now the capital of the territory, with six of our members in its neighborhood; Monticello, an important point at the junction of the Cowlitz with the Columbia river, containing four of our members; Olympia and Tum-water at the head of Puget Sound, one of the most important commercial points on the Pacific coast, with five of our members in its vicinity, together with an unexplored region along Puget Sound, where we learn that some of our people are scattered, extending to Vancouver's island, at which, we understand, a multitude of people from Scotland, Ireland and England, especially at Victoria, the Queen's capital on the Pacific, are congregating, some of whom must be of the psalm-singing, old Presbyterian stock,—these would claim the attention of one of your missionaries. Portland, the metropolis of our state, numbering some eight of our members, Gualatin plains in its vicinity, Salem, our state capital, and other points in northern counties should have the constant labors of one of your missionaries."

This report was signed by T. J. Kendall, and S. G. Irvine. These brethren have both gone to their reward; one a few years since, the other but a few months ago. It is a pleasure to say of them that this report, submitted in the year of '61, outlined the work of the church for over thirty years. And there is but one place named in that report which will probably never appear in our Minutes under some name, the town Monticello. We have been striving, lo these many years, to get into places which those fathers saw we ought to occupy when they were active in the work. That their plea was not earlier heard is due to the fact that the war broke out and occupied the church; and then this region was so far away when the war was over that the church thought it worthless to her. She thinks better today.

Among the many reasons which might be offered to show that the church will continue to think well of this section lies in the fact that the work done is building up a United Presbyterian church. We are not that in name only but in fact. The General Assembly of '94 found us satisfactory. Our elders are not chosen because they belong to secret societies. We have no secret society men to chose from; we sing the psalms as we should and practice restricted communion, which is right and scriptural. The foundations which we are laying here promise

a future church which will be among the last of the body to surrender its distinctives and pass into another body.

From reports in I learn that the quarter which just closed was one in which the church made her usual strides in advancement. Souls have been added daily unto the church. It was a quarter of blessings. Olympia, our "homeless bairn" gets into her house, and is happy. God bless her, and us all, and all of our beloved church.

THE RESPONSIBLE MISSIONARY PARTY.

BY EMILY HUNTINGTON MILLER.

"SOMETHING must be done, ladies," said the president, firmly, though her voice trembled a little; "we have put this matter off from month to month, and we are simply making our work harder by giving ourselves so much less time. Of course we all intend to do our part toward raising the missionary money—." The tremble became a quaver as the good lady settled her glasses, that seemed likely to slide down her nose, and folded the leaflet in her hand into fine creases. She bent a reproachful look upon Mrs. Jeremiah Davis, who sewed in serene silence without lifting her eyes from her work, Mrs. Jeremiah Davis was the member who could usually be depended upon to voice the sentiments of the society; and the timid ones who had not quite made up their minds, as well as the bewildered ones who had been sure they held an opposite opinion, generally fell into line, and were entirely unanimous when they found themselves swept into the current of her smooth, authoritative speech. Somebody always must lead, and even great minds have found the relief of letting others make their decisions for them.

"Last year," said the president, taking up the thread of her discourse after a little silence, "we raised, as you know, one hundred dollars less than the year before; and this year, unless we make some special effort; we shall fall still further behind—"

"Behind what, Madam President?" asked Mrs. Jeremiah Davis, in that smooth, gracious, courteous manner which the ladies all recognized as her most dangerous weapon. "Mis' Jeremiah's on the warpath," whispered Sally Atwell, as she borrowed the scissors of her next neighbor.

"Behind our usual amount," replied the president; "the amount the Board counts upon us to raise."

"I don't see why the Board should consider us under obligations for any special amount," said Mrs. Davis; "we intend to do what we can, but we make no pledges. I had that point in mind when I opposed our binding ourselves for special work; though, of course, even in that case it is understood that we only agree to do it if we can."

"And no one could have foreseen the dreadful financial depression," echoed Mrs. Doubleday.

"No," said the president, who began to rise to the occasion; "no one could have foreseen it, and certainly not the officers of the Board, who were compelled to plan their work and assume financial responsibility beforehand."

"And if they make mistakes of judgment, no matter how innocently, and assume responsibilities they cannot meet, we certainly are not to blame," said Mrs. Jeremiah, folding her hands and looking across the room as if she had the officers of the Board arraigned for trial.

"But we want to help them out," said Miss Morris, timidly.

"Certainly, we want to, and we will do what we can; but some people talk as if it was our debt and our responsibility."

"Seems to me that is just what it is, ladies," said the president. "The Lord has set his church to do certain work for him in this world. We have no other business but to spread the knowledge of his gospel and help people to live by its principles. The missionary society is one of the organizations for doing that, and its officers are our representatives that we have put there to manage a certain part of our business for us. We are not outsiders, giving our money to charity. We are responsible partners, and a part of our duty is to furnish the money. If we have failed to do that it is we that are in debt, and not the officers who administer our business. When we talk vaguely about the obligation of the Board we lose sight of our personal responsibility in the matter and act as if we might throw the burden of our debts upon others or leave those who trusted us to suffer."

"The Board certainly takes the responsibility of planning the work, Sister Bryce," said Mrs. Merritt, "and they ought to go cautiously."

"Yes, they plan our work for us; that is part of the duty we have assigned them. They try to expend in the wisest manner the money we furnish them. After they have made their plans, if we fail to provide the money we promised who is to blame? Here is a stock company that employs certain men to plan and carry out improvements for it. But after the work is projected and entered upon the partners do not furnish the money. One decides he needs all his capital in his business, and another thinks his money will bring more in some other investment, and another just neglects it or loses interest in it. What can the managers do? Abandon the work already done at the risk of great loss, or go on in the hope that the responsible partners will surely come to the rescue of their own interests? Ladies, do let us try to make this a personal matter and take our share of responsibility!"

"Our share wouldn't help much, said Mrs. Field, despondently. "I declare, when a dollar is so much to me, and so little toward the grand total, I feel like keeping it where I know it'll count."

"I s'pose it's our doing that makes the whole trouble," said Miss Morris. "You know how it was the time we planned the surprise party for Jennie Allerton. When it turned out such a bad night everybody thought, 'O well they won't miss me in such a crowd, and I'll stay home,' and so not a soul went but Malviny Dyer and me. It was the most surprisin' party."

"That is exactly the way," said the president, a good deal relieved by the laughter that seemed to have cleared the air.

"Well, I'm ready to take hold," said Sally Atwell, energetically, "though I donno how in creation I'm goin' to git the money, 'nless I git up a minstrel show the way them fash'nable young wimmin down to the city did. 'Twould be kind of appropiate, seein' it's for the heathen, don't you think so, Mrs. Bryce?"

"They say those girls got more'n a thousand dollars," remarked Grandma Cook. "All the folks crowded in to see 'em dance and sing. Of course you could'nt tell who was who when they were blacked up, but I should thought their mothers would hate to have 'em do it; most of 'em think it's dretful indelicate for women to lecture or talk in public, or even speak in meetin'. I donno just what St. Paul would 'a' said 'bout minstrels."

"Well, I've heard of something worse

than minstrels," said Miss Morris, 'and that was a 'Beauty Show,' like they had in The Midway—a lot of girls painted and dressed up for beauties of all nations—and the folks paying to come in and vote who was the prettiest. I wouldn't have believed it myself, but it was put in the *Herald*, and told how much they got for the hospital. It's got so you have to get up something out of the common if you expect folks to give nowadays."

"Such jugglery is not giving at all," said the president, indignantly; "and a missionary society that has to resort to it would much better go out of business. I hope while we remember that we are, responsible partners in this great undertaking we shall also remember we are only partners, workers together with God, and bound to carry on our work in such a way that he can work with us."

"Pears to me," said Grandma Cook, "there's just one easy, dignified way to give money, and that is to give it. I've tried all sorts of ways of cheating myself into thinking I wasn't giving, and it makes a sight harder work, and not half the satisfaction. Now I just put five cents every week into my missionary box, and there it is."

"We might learn a lesson from the native Christians in India. They do not give by adding anything to their resources, but by tithing what they have, be it ever so little. You may remember how the five poor women who were disappointed that a Bible reader could not be sent to a neighboring village, consulted together and agreed to raise the money by giving up half of their scanty ration of rice. That meant real hunger for them. If we were willing to do half as much there would be no difficulty in raising the amount asked of us and going even beyond it. What sacrifices can we make?"

"I don't really believe I'd go hungry for my neighbors, let alone folks in Injy." said Sally Atwell. "If I don't have my meals reg'lar I git low in religion right away; but, my sakes, they's things enough a body could give up without sufferin', and save more'n ten cents a week, and I'm going to do it. I'm just going to keep saying, 'You're in debt, Sally Atwell, and you'd better make business of getting out."

"Let us all say that," said Mrs. Bryce, "and make this a month of self-denial for this one purpose, and then we will talk over our experiences at the next meeting. And we will not forget that the pledge we made was not only 'two cents a week,' 'but a prayer.' When we forget the prayer we lose interest in the rest."

Mrs. Jeremiah Davis looked up from her work to repeat impressively,

"Who gives himself with his alms, feeds three,—
Himself, his hungering neighbor, and me."

"But, then," whispered Miss Sally, "it ain't alms at all, it's a debt; and if you don't pay your debts you're meaner'n pusley."—*Life and Light.*

FOREIGN MISSION FIELD.

ASYOOT, EGYPT,
Jan. 30th 1896.

EDITORS MAGAZINE:

I TAKE this opportunity of presenting to your readers a brief synopsis of my work. My first duty in the morning is to visit patients at their homes in town, and I generally reach my office from 9 to 10oclock. The office is a house of ten rooms, only four of which can be spared for the indoor patients. These are generally full of pa-

tients, either from neighboring towns or it may be as far as two hundred miles distant. I crowd them into these rooms and let them provide for themselves in the matter of food and bedding. These patients are afflicted with all kinds of diseases. In my morning rounds I talk to them regarding the soul's needs, and endeavor to point them to the Great Healer. I have rather recently employed a blind man, who goes from room to room and reads from his raised type and explains to them the gospel. He is excellently versed in scripture, has a bright mind and is gifted in opening the scriptures. I feel his work is very important, and is being blessed.

Completing my rounds, I begin examining and prescribing for paying patients. First, I write perscriptions altogether and only furnish such medicines as I use in eye diseases, wounds, etc. I have an old man who sits in the women's waiting room, and reads to them two and one half hours each day. Here a motley group of women and children congregate, most of whom are poor and receive treatment free, the majority being eye cases, and they are given to understand that respectful attention to the reading and explaining is considered the same as paying the fee for treatment.

The class of Coptic women treated are mostly those who rarely or never go to church; also many Moslem women are treated who have never had an opportunity before of hearing the gospel. The majority listen respectfully, some eagerly. I treat the women last, for the purpose of having them under gospel influences as long as possible. I feel this room is a battle ground of unseen forces, the devil busily engaged catching away the seed, and the Holy Spirit graciously applying the message to those who are willing to receive it. I leave the office at 1 o'clock, and the afternoons are spent in performing operations (if there are any), visiting patients in town, and on many days taking the 1½ or two o'clock freight train north or south to villages, returning on night train.

From fifty to seventy patients are thus daily treated. The results of this work mostly will be known when the secrets of hearts are revealed. Last week I discharged a young woman, accompanied by her mother and sister, who had been in the house over five months. A few weeks after the birth of her first baby she came to me. I received her reluctantly, her condition being very critical, and demanding a severe operation. By a great deal of care and labor, especially on the part of my kind young American assistant, she was gradually restored to perfect health. I found her spiritual condition in as great danger as her physical. Day by day the gospel was read and talked to her, and when she left she earnestly desired me to write a letter of introduction to the pastor of our native church in the town where she lives, saying she wished to unite with our church there. I feel she savingly knows the Lord.

A young Moslem woman, of a wealthy family, has recently been discharged, after a good many weeks of treatment. She showed much interest, and would sit by the old man daily and ask questions and listen most attentively as he read or explained the word. We were much gratified with the great interest she manifested, and trust some seed found a lodgement in her heart.

A man who is now under treatment for paralysis of lower extremities, was brought to me three weeks ago, and he told me, on entering the house, he was a member of our church in the town where he lives, and indeed talked quite like a saint, in order to induce me to do my

best for him. The next day I found it was all false. I talked to him of the sin of lying, and of other sins which had caused his sickness. The blind Bible reader spends much time reading and explaining the word, and the man seems now deeply impressed with the sense of sin. I believe the Lord sent him to bring him under the influence of the gospel. He is improving and will recover the use of his limbs, and I trust will become a new man in Christ Jesus.

Thus we havethe inestimable privilege of being "workers together with Him." "The harvest truely is plenteous but the laborers few. Pray ye therefore the Lord of the harvest that He will send forth more laborers into the harvest."

Sincerely,

L. M. HENRY, M. D.

CAMP AINNAHAD INDIA,
December 4, 1895.

MY DEAR FRIENDS:

IF you were able to take a "birds eye view" of our mission field to-night, you would see the mission houses, with very few exceptions, closed and dark, but scattered about here and there in distant and out of the way places, little groups of tents. These are the mission camps, and the light shining out through the open door ways gives them a comfortable and home-like appearance. In another sense than this they are centers of light.

Miss McCullough and I have not been in tent this year, but are working from the various travelers' "rest houses" that have been built by the government in our district. These houses are scantily furnished and bare and desolate in appearance, but they furnish a comfortable shelter, and we are thankful for them.

Near this one at which we are staying now, is a large garden and orange orchard which is said to have been planted some 250 years ago by a heathen king of that time. It is surrounded by a wall 15 feet high, and there is a tower or lookout at each corner.

I will tell you of to-day's work. Part of the morning was spent studying Panjabi. Then we had breakfast and started to visit a village about 7 miles distant. Country roads are usually not very good, and this one is not an exception to the rule. For about four miles we followed a public highway, which in some places is very dusty or sandy, and in others very rough, and not infrequently crossed by irrigating ditches. Then we left the highway and started across a vast uncultivated plain. There is not a hint of a trail or pathway across it, but as we had visited the village before and knew its general direction we felt sure we could find it. This plain extends miles and miles. It bears no vegetation except small shrubs and tufts of brown grass, and the mirage is so distinct that one could not help feeling surely there is water in the distance, yet we knew that the whole tract was as dry as the ground over which we were passing. We passed a little ways from two deer, but they did not seem at all afraid of us.

We had not gone far over this when we saw the square tops of the village houses outlined against the western sky. Near the village were fields of cotton and cane, and the inevitable irrigating ditches were to be crossed. As is usual, we were met at the entrance to the village by a crowd composed mostly of children. All the larger ones had on some clothes. Followed by this company, which was continually increasing in size, we went to that part of the village in which a Christian family and a few inquirers live. The people seemed glad to see us, and placed a bed in the open court for us to sit upon. It would have seemed a strange

home scene to you. At one side of the court a number of buffaloes and oxen were feeding from low, trough-like earthen mangers—mangers like the one in which the Christ-child was laid. A number of women were sitting about on the ground at their work, some grinding, some sifting the grain, and others spinning. Children of about all sizes were playing about in the dust, most of them quite naked, and so dirty! The women either put away their work or brought it near, so they could hear.

When we had asked after their welfare, and that of their families, we sang a couple of psalms in Punjabi set to the strange, weird tunes of this land, and talked to them from a few verses of scripture. We taught them some verses, and had prayer with them, and by this time it was drawing toward sundown. When we started they insisted on giving us a few ears of pop-corn. It was more than an hour after dark when we reached home, very tired, but thankful that we again had the privilege of bearing witness for Him.

Yours sincerely,

MARY E. LOGAN.

SIALKOT, INDIA,
Jan., 13, 1896,

DEAR SISTERS:

WORK at the Memorial hospital, Sialkot, is going along in the usual manner. Medical work is so entirely different in a heathen country where it is difficult to make the people do as you wish them to do. It is hard for me to give but one day's medicine to a woman who has walked from three to six miles, but one time when we gave a week's medicine to a woman, and she returned the next day with two thirds gone, I began to see they could not be trusted, and if we give them powders we are not sure they take the medicine. It is very common to have a woman come in with a reproach for not curing with two doses a trouble of two or three years standing. These people live so crowded and in such a way that the wonder is they are not all sick. Some listen very attentively, while others will not come to the hospital until time for closing, and often after the time, as they do not want to hear the Bible read. We are encouraged when they return to the waiting room to hear more of the Bible story.

The people have such a prejudice about coming into the hospital, and we often regret to see them going away when we would gladly take them in and clothe and feed them; but caste feeling is stronger than the love of life and health. How strong their will is in some respects and weak in others! One day a woman was brought to me who had been crushed by an embankment falling in upon those who were working beneath. Every rib was broken in front. I gave a hyperdermic of morphia and bound up her wounds. She would not, or rather her family would not, allow her to come into the hospital. It was utterly impossible to force anything into her mouth, even a cup of water, and I thought perhaps it was because she was too unconscious. Upon going to her house in the afternoon and again trying to give her medicine without succeeding, she made us understand that when it grew dark she would take it. Every spring they observe a fast of forty days and will not take anything during the hours that they can distinguish between a black and a white thread. I think these are the colors, but your older Indian friends can tell you better. So that poor woman suffered all day rather than break her fast and be relieved. During the time of the fast we give them the medicine, and they promise to take it at their homes.

I have not been out in the district yet.

but look forward to the time of going, but shall not attempt it this year. Have had a number of very interesting cases, as the physicians say, and some grateful patients. One woman was so much benefited by her stay of a few weeks in the hospital that she begged Mr. Lytle to let her ride to church, to put a rupee in the collection herself as a thank-offering. At that time a rupee was worth about twenty-eight cents, but it was probably one fifth of the living of the family for a month, and you must know that was a very great sum to her.

The influenza has raged here this winter; some were very ill, but the greater number recovered in a few days. Almost half the girls in the school were down or unfit for duty. How many we reach through our Bible teaching will never be known by those who so faithfully have tried to lead our patients out of their heathen darkness.

But we must sow by all waters, and we know the seed often falls upon barren ground. We go on day by day trying most to see what is best left undone, for we cannot do all we wish. How glad we all are for the good reinforcement we have had, and hope you will send as many more next year, including a *doctor*.

I did not come out here temporarily, as some supposed. I have no idea of going home at the end of two years, but I ask for a doctor because it takes so long for one to get ready for work, and by the time the new Miss Dr. Sahiba is able to talk there will be some new field ready. I am not able to talk and understand as well as others who spent all their time at the language the first year, and it is a very great hindrance.

Having had a very busy day and expecting a repetition of the same rounds, I will not attempt more this time.

Yours in the work,

MARY A. PLATTER, M. D.

FOREGN NEWS BUDGET.

BY MRS. MARY B. REID.

Notes from Assiout, Egypt, have been furnished by Miss Carrie M. Buchanan, under date of Jan. 8, 1896, and are as follows:

The attention of the missionary force at Assiout has for the last month been almost wholly absorbed with the final examinations of the schools and the college commencement. The examinations in the Pressley Memorial Institute, or the girl's boar ing school, took a whole week, and we are pleased to say that the girls acquitted themselves with credit, both to their teachers and the institution. There was no graduating class in this school this year, but we hope a very nice class will finish the course next year. When we speak of the girls finishing the course, our dear friends must not picture a polished set of young ladies, such as come out of boarding schools in the home land, but we can truthfully say, that the influence of our mission schools does mold thought and shape a girl's character as no schools in Christian lands, in the light of the gospel, seem able to do.

The college year here, ends with the solar year; hence the commencement of the college was held the evening of the 27th of December. How I wish the readers of the Budget might have been present and witnessed the interesting performance of the hundred and fifty students upon the platform who took part in the exercises. In these short notes I cannot describe the scene, but leave it to your imaginations. The graduating class consisted of seven fine looking young men, five of whom will enter the theological class. Their masterly orations, fine delivery, and manly bearing brought forth most hearty applause from the large audience. The highest officials of the government with their attendants were present and joined in the appreciative expressions of the audience. The other exercises consisted of English and French recitations interspersed with music.

Surely from these two large schools the college or training school, with its four hundred boys and young men, and the girls boarding school with its hundred and seventy girls, there must flow forth a mighty stream of good, which shall make glad the City of our God. The Khyatt school, of which Mrs. Hart has charge, also had its examinations last week. Four girls finished its course, and before receiving their certificates were each presented with a beautiful Arabic Bible by Mrs. Hart. The enrollment of this school was about one hundred and eighty girls, and its entire expenses are paid by a wealthy family, from which the school gets its name. Before this reaches you, doubtless you will have heard of the martyrdom of one of our pastors, Rev. Anshalian. He was an Armenian by birth, and had gone with his wife to spend a short

vacation in Armenia, where he was captured by the Turks and told that he must renounce his religion and become a Moslem. This, of course he refused; but offered 600 pounds for the life of his wife and himself. But the cruel savages took his money, and then put him to death, and then carried his wife away into that awful captivity of which we hear so much. I think every Christian must be saying, "How long, O Lord, how long shall these things be." But is everything being done that might be done to help answer our own prayers?

Miss Minnehaha Finney writes from Mansourah:

Our school closed Dec. 30th, for a ten day's vacation. We had some very interesting closing exercises consisting of songs, English and Arabic, and recitations. Then followed an examination of nineteen boys in the Shorter Catechism. Each one of these nineteen boys received a beautiful book as a prize for learning the Catechism. Several of the boys were Moslems, as such names as Ahmed Ramadan will faithfully testify. The very fact that a Moslem will permit his son to commit the Shorter Catechism shows that our work among the followers of the false prophet is making progress.

Prizes were also given to each Sabbath-school pupil whose attendance had been over twenty-five days. It was very encouraging to see the church crowded full of bright-faced boys and girls. The day before had been Communion Sabbath, and it was certainly 'a great day' here. Five were received into the church, two of whom were clever young men who had been educated in our school here, and who are now teaching in this Mansourah district. The other three were a father, mother and their sixteen year old daughter. This is the first instance here of a family, as a family, all coming into the church at the same time. At the close of the service two infants were baptized. The church was filled to its utmost, and the whole service was very impressive. Mr. Finney conducted the service alone. One of the young men speaking to me afterwards about the sermon, said, "It was like words from heaven". May God continue to pour out his richest blessing upon the work in Mansourah.

INDIA ITEMS.

Copious notes have been furnished by Dr. Mary A. Platter, of Sialkot, too long for entire publication in the Budget, but we cull the following:

The mission work at Sialkot is moving along nicely, and every one is very busy. But did any one ever hear of a real missionary who was not always very busy? There is really so much to do, so much to be crowded into each day that the great problem usually is, what if anything can best be left undone? The only idea that orientals seem to have of time is that there is plenty of it, and that there is no need of doing anything to-day that can be put off until tomorrow. Thus much of our time is wasted in waiting on their way of doing things, all of which is very trying on American nerves and patience.

Dr. Martin, his daughter and Miss Embleton have been out in camp since the 2nd of October. The weather has been cold and raw, and as a result both Dr. and Miss Martin have been down with la grippe, which has seriously interfered with their work. Welcome letters however came to-day reporting them better, but with hoarse voices. To people accustomed to always living in houses, it may seem rather hard lines to move every two or three days. A week in camp at one place is a long time to remain stationary, yet the missionary people grow to like it, no doubt because of the great amount of good it accomplishes.

It is just a year since I reached this country. O, how quickly the year has passed away! I have never been home sick or otherwise ill more than a few days at one time. I found it best to go a little slow in my work.

Dr. and Mrs. Barr are beginning to look forward to their vacation, which they both need; but they will be missed in the work here. The schools, both the Boys' Training and the Girls' Boarding school, are in a flourishing condition. In the latter there are 92 girls enrolled. Since Miss Campbell has introduced the study of English, the girls are very fond of showing off to me how much they know of it, as I meet them in their yard. Happily I can talk a little with them now in their own language.

Miss Corbett's services in this school will be very much appreciated. No one who has not been here can understand the responsibility of the care of so many girls, and how many things there are which no one but a Miss Sahiba can do! It is wonderful how these girls are trained in the Bible. They will certainly be prepared to do a great work as they go back to their own homes in the different villages.

At the present time the matron of the Memorial Institute is seriously ill with pneumonia. She has long been a most faithful helper here, and we pray that her life may still be spared to do further good work. I have seen many patients to-day, and have done some visiting in the houses or homes. The winter here is very hard on the poor people, with their scant food and scanty clothing. Babies are not supposed to feel the cold, so the most of them are allowed nothing more than a little thin lawn garment like a shirt which reaches barely to their knees.

With the many duties to be attended to every day I find it somewhat difficult to hold myself to regular lessons in the study of the language, and though I have not gotten on as far as some of the others, I am learning, and trying to use all that I have learned.

Other missionaries write that in spite of the draw backs Dr. Platter is really getting the language very well and with good accent.

Miss Edith Fulton, another of the '94 party to India, gives somethi ng of efforts in work in Gujranwala:

To-day celebrates the first anniversary of my arrival in India. While I have been seeking to know something of this strange language and people, the time has passed quickly and pleasantly away.

At the last annual meeting Miss Spencer and myself were assigned to the West Gujranwala district. We began our first work in camp life five weeks ago. With the limited knowledge we both have of the language, our beginning may well be compared to pioneers blazing their way through a dense forest.

Although at first we do not succeed very well in making the women understand our *broken* Punjabi, we try, try again. After having visited a village several times, we flatter ourselves that the poor women do understand us better and we them, but I sometimes feel that they are very patient to listen to us at all, and have little doubt that we are more of a show to them than anything else. We are very willing, however, to be looked at if by this

means we may be enabled to teach them something of the truth.

Our experiences are about the same in every village, but we try as well as we can to find out what has been learned before of the Saviour, and to get acquainted with the women. Day by day we are learning a little more concerning the people and their needs, but many opportunities are lost of speaking the right word because of the infirmity of our tongues. In due time, we hope to do our part in helping to raise the women of India up to a knowledge of God and his Son.

Yesterday we changed our camp, and have found a village quite different from all the others we have visited. A native Christian is stationed there, who has a school, and gives instruction from the Bible. As the women and girls gathered around Miss Spencer and myself, and the teacher questioned them, we were much pleased with their interest and answering.

If there could be earnest devoted teachers in every village how much faster would the work grow and develop! It is not only foreign helpers that are needed, but native as well. Let us pray that God will raise up such shepherds as will lead them into green pastures.

Miss Josephine White, of the Pasrur district, writes from Camp Kala Khatai:

These days we are working along the banks of Ravi, which you know is one of the five rivers of the Punjab. So far there has not been the least excitement about our camp; not even a camel has run off and thrown its load and broken a lot of our camp furniture. We seem to have got things started in a clock work sort of manner. We move one day and remain the next at the new encampment, and then on further the next day. The moving days are not lost, for we visit villages and usually get as much mission work done that day as any day. If moving day comes on Friday we remain in the same place two days, as of course we never move on Sabbath.

In some of the villages we find a very encouraging state of affairs, and again in visiting others we see a different state of affairs. As long as our districts are so large that we cannot visit the villages more than once or twice in the whole year, it will not be possible for us to do very much in them ourselves, and a great deal must depend on the native agents, who in some instances are timid, and in others are not as faithful as they should be. We are now in a part of the district we could not visit last itinerating season, and this is the first time Miss Lawrence or I have seen these villages.

This is lovely weather for traveling over the district and we are all in good health.

It will be noticed from the comprehensive items of the News Budget this month, that the work in every part of our mission fields was never in more successful operation than at the present time. Will we keep pace with the work.

At the last meeting of the Women's Board it was decided to try to send out this year four new missionary women, trusting that the Lord will in some way provide the means for their support. This new work will involve an extra expenditure of funds to the amount of some $2500.

We have never had so large a number of earnest, consecrated young women who have volunteered for foreign work as during the last year, and we wish there was means to send them all out instead a small part of the number. In this connection may we ask are there no young women in the church who could engage in missionary work at their own expense?

OUR JUNIOR MISSIONARY SOCIETIES.

MRS. N. WYLIE STEVENSON, GENERAL SECRETARY.

How to Organize a Junior Missionary Society.

THE first step in organizing a Junior missionary society, after securing the approval of your pastor, is to select a superintendent, and as many leaders as there are divisions to be formed. These, according to the directions of the Women's General Missionary society, are to be elected by the Senior woman's missionary society of the congregation. After this has been done, the president of the woman's society should meet with these newly elected officers and arrange plans for organizing, and the manner of conducting the meetings. Let these be well formed before the next step is taken, which is to secure members.

Get the names of all, from five to twenty, who are not members of a missionary society. District the congregation, and visit each one personally. Submit your plans and secure the co-operation of the parents, and the enroll-

ment of as many as will promise to attend the first meeting. Having fixed the time of your first meeting, have your pastor make a strong plea, in behalf of this organization, from the pulpit.

Plan to make your first meeting a bright wide-awake one. Invite the Junior secretary of your presbyterial to be present to give directions, answer questions and form the organization. Have your pastor or the Junior secretary tell, in an interesting manner, something of the need of our mission fields and of more workers. Compare child life in heathen lands with child life in Christians lands. Show pictures and curiosities from mission fields; they are a great help in arousing interest at the first meeting. After everything has been fully explained, call for a rising vote from all those who wish to help in this work, by forming a Junior missionary society.

Submit the constitution for Junior societies as prepared by the Women's General Missionary society. After making whatever changes you may desire, have it explained article by article. The constitution provides that the society shall be formed in divisions, with a leader for each and a superintendent over all.

Proceed to form your divisions according to age or sex, beginning with the little ones, who will form the cradle roll division, but who are not expected to attend the regular meetings of the society. In the next division place those who range in age from six to eight, and so on. Not more than ten should be placed in one division, except the young ladies, or the young people's divisions. These are composed of all who are over sixteen, and they may hold their meetings but once a month, while the younger divisions meet weekly. All divisions should meet quarterly to hear reports, review topics, open mite boxes, dispose of weekly offerings, and close with a social.

As soon as your organization is effected, plan to set all to work. The constitution provides for "such committees as are necessary to carry on the work of the society." Be prepared to give to the chairman of each committee an outline of the work the committee is expected to do, and fix a time at which the first report must be made. Have badges for these committees, if they are nothing more than different colored ribbons. Any kind of a badge gives the younger members a feeling of importance and stimulates them.

Announce your plans for the next meeting, serve light refreshments and close with a social. Notify the Junior secretary of your presbytery of the organization, and request her to notify the general secretary.

By order of the board of the Women's Missionary society.

IN answer to many inquiries on, "How to conduct a Junior hour at the presbyterial," we thought it best to offer a few suggestions through the magazine.

No *one plan* will be best suited to all. Each Junior secretary, with the executive committee of her presbyterial, must decide on the plan that will be most effective to that society.

This hour should be under the direction of the Junior secretary, and it is well to have her preside. The children should always be given a part. Where there are the Little Light Bearers, or young ladies' divisions, it adds to the interest to have them represented. If it is an annual meeting the Junior secretary should present her annual report; if not, she should have a paper, or better still, give a talk on the work of the Junior missionary society and explain its different branches, which includes all from the cradle roll to the women's missionary society. Impress the necessity of

this organization, that the young may be educated in mission work. Present plainly and clearly the important part the members of the women's missionary society and the mothers sustain to this organization.

Short reports might be given from the different Junior missionary societies in the presbytery, as to their numbers, their increase, lessons used, methods of interesting the members, method of raising money and so on. If there is a good Junior missionary society where the presbyterial holds its meeting, it would be very interesting to conduct a model missionary meeting in order to stimulate others.

A general conference on the work might take the place of the above, but it must all be planned for. Do not trust entirely to the inspiration of the hour, or it will prove a failure.

Have a question box, and if any part of the work is not clearly understood, have it brought out in this way. Those too timid to speak out will ask a question through the question box.

Prayer for the leaders, upon whom such great responsibility rests (not forgetting your general secretary) should form an important part in this hour. Two or three prayers make a fitting close.

A chart, giving twenty reasons why children should be interested in missions has been prepared by the Board, and will be loaned to anyone paying the postage. Address the Junior secretary. These reasons were given by members of our own church who have had large experience in work among the young. This chart becomes a silent teacher, as it hangs before an audience for a whole day.

We have space only for a few exercises, but refer you to others that can be obtained by addressing the secretary of our own presbyterial or Literature committee, 409 Morewood Ave. Pittsburg, Pa.

"How Some Dollies Came to Go as Missionaries for Four Little Girls." 3 cents each.
"Only a Penny." 24 cents a dozen.
"A Plea for the Heathen." 3 cents a dozen.
"The Two Mitts." ½ cent each.
"Little Lights," a beautiful missionary exercise requiring twenty children. Costumes are simple and easily prepared. Full directions given. 15 cents a dozen.
"Mission Band Helpers." Price 40 cents.
"Doubling the Mission Dollar." Recitation for for a young lady. Price ½ cent each.

Other exercises can be found in No. 1, 2, and 3, published by the Presbyterian Woman's Board, 1334 Chestnut st., Philadelphia, Pa., and in the "Missionary Mosiac No. 2" published by the Women's Home and Foreign Missionary Society, Lutheran church, Baltimore Md. Price 25 cents.

Statistical blanks for Junior missionary societies will be sent out about the 20th of February to the presbyterial Junior secretary, or where there is no Junior secretary, to the recording secretary Please be careful to answer every question contained in, these blanks, that we may have a more complete report than we were able to obtain last year. Please report only Junior missionary societies, which includes all missionary organizations of young people and children in the church who are auxiliary to the Women's General Missionary society, such as King's Daughters, King's Sons, mission bands, and young people's missionary societies.

161 *Locust St., Allegheny, Pa.*

Bible Answers to Missionary Questions.

What are missionaries?
"We are embassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5. 20.
Are there enough missionaries?
"The harvest truly is plenteous, but the laborers are few." Matt. 9. 37.
What is our duty then?
"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9. 38.
What is the state of the heathen world?
"The dark places of the earth are full of the habitations of cruelty." Psalm 74. 20.
What can take away its darkness?
"Then spake Jesus, saying, I am the light of the

world: he that followeth me shall not walk in darkness, but shall have the light of life." John 8. 12.

Why do they not worship the true God?

"How shall they believe him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Rom. 10. 14.

Do the heathen want the Gospel?

"A vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." Acts 16.9.

Have the Gospel messages always been gladly received by the heathen?

"Some fell on the ground,.....some fell among thorns,.....and others fell on good ground." Mark 4, 5, 7, 8.

Does God care for the heathen?

"Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles." Isa. 49. 22.

Did Jesus come to save them?

"Other sheep I have, which are not of this fold: them also I must bring." John 10. 16.

Who are sent to bring them in?

"Ye shall be witnesses unto me unto the uttermost part of the earth." Acts 1. 8.

Who sends these witnesses?

"Then said Jesus to them, As my Father hath sent me, even so send I you." John 20. 21.

What is the "great commission?"

"Go ye therefore, and teach all nations, baptiziug them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28. 19.

What does Jesus send them for?

"For a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Isa. 42. 6, 7.

Who were the first missionaries?

"The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Acts 13. 2.

Can children be missionaries?

"The Syrians had brought captive out of the land of Israel a little maid; and she said to her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him." 2 Kings 5, 2, 3.

Is there any danger in a missionary life?

"Ye shall be hated of all men for my name's sake." Matt. 10. 22.

What have missionaries suffered?

"They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about..... destitute, afflicted, tormented." Heb. 11. 37.

Why did Jesus permit this?

"The disciple is not above his master, nor the servant above his lord." Matt. 10. 24.

What help has Jesus promised?

"Lo, I am with you alway, even unto the end of the world.', Matt. 28. 20.

What have missionaries accomplished?

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Isa. 9. 2.

Has God promised them success?

"From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles." Mal. 1. 11. "As I live, saith the Lord, every knee shall bow to me, every tongue shall confess to God." Rom. 14. 11.

What reward has Jesus promised?

"They that turn many to righteousness shall shine as the stars forever and ever. Dan. 12. 3.

When will missions end?

"The Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24. 14.

What will then be the state of the world?

"The earth shall be filled with the knowledge of the glory of God, as the waters cover the sea." Heb. 2. 14.—SELECTED.

EDITORIAL.

Training School.

The Training School for Christian Workers, connected with Xenia Theological seminary, has opened after the winter vacation. Those interested in the project will be glad to know that, so far, it has been a success. The professors have cordially welcomed the Training School students to their regular classes, besides giving extra lectures especially suited to the new line of work.

Some of the United Presbyterian physicians of the city have been giving practical talks on the care of the sick, and the city pastors have addressed the school on practical Christian work.

The students, eleven in all, have entered heartily into the work and feel that they are receiving much profit. Six are non-residents, who have devoted their whole time to study, taking nearly the whole Theological Training School work. Another has been driving six miles to attend the lectures and feels repaid for her trouble. One young man from Iowa was compelled by ill health to return home a few weeks ago, but expects to resume his studies next year and hopes to bring his sister with him.

Arrangements have been made with other ministers for addresses during the spring term, and some of our returned foreign missionaries are expected to visit and address the school.—B.

Are You Going to the Annual Meeting?

The note of preparation is being sounded all along the line. There should be a grand distribution of blessings in these annual gatherings. If *you* are there in the right spirit, you will get your share. If for once the local societies could attend this meeting en masse, hear the reports, addresses, discussions, there would be great gain. It is not enough that able papers etc., are presented—they need to filter down through presbyterial and local societies to reach the *individual member*, for it is right here that missionary work is done or left undone.

It is no new comparison to say that the officers of an army are no more dependent upon the rank and file of the soldiery than the members of the Women's Board, or the W. G. M. S., are upon the service and support of the loyal membership. It needs to be told again and again that these are but the almoners of the gifts of which they have the custody and distribution. Whether they have little or much to distribute depends upon the missionary *societies*. They may plan wisely, and broadly, yet must enter the open doors empty-handed if the means are not provided. Read Habakkuk 3;17, 18. May the annual meeting be an occasion of true joy and rejoicing in the God of our salvation and because of it the waste places shall see the glory of the Lord.

"March winds and April showers make May flowers" is a couplet with which we, when children, consoled ourselves while waiting for May day. It now suggests to us the "May Meeting" and the nearness of its approach. Prospective delegates should conscientiously acquaint themselves with all the work of the General society and as far as possible be prepared to form an intelligent opinion on every matter that may come before the meeting, and Presbyterial societies should be well and largely represented.

In this work we should know no north, no south, no east, no west, but stand as a unit for whatever is best.

May we be able to say after the meeting, as was said of a late meeting of a society in a sister denomination, "The angel of peace hovered over our meeting as she had not done for years before, for which we are thankful."

"Free at Last," by Mrs. Jane S. Collins, is the title of a newly published story portraying the possibilities and necessity of work among the colored people of this country. The hero is a bright young African who, freed from slavery and given the opportunities of a good school and college education, becomes an intelligent gentleman and a reformer, deeply interested in the welfare of his people, and especially in their deliverance from that other more crnel slave master, King Alcohol. The plot is made the frame-work for much that is instructive about the needs of the freedman and work among them, special mention being made of the pioneer labors of the United Presbyterian church. The 208 pages of the book are in clear type, heavy paper and enclosed in tasteful binding of dark red gilt lettering. Murdock, Kerr & Co., Pittsburg; 75 cents

---

The "Romance of Missions," which thirty or forty years ago threw its light over all foreign mission work seems in these later day to concentrate some of its brightest rays on our zenana work and medical work among women; and as it is said a needle opened the way into the zenana, so it may be said that the lancet has cut deeply into the heart of heathenism. But while we rejoice in the conquests in heathen lands resulting from God's blessing on the often bril-

liant achievements of our medical missionaries, any one who has read the foregoing pages thoughtfully cannot but conclude that these same medical missionaries need the graces of love, wisdom, courage, patience and faith in abounding measure. Every successful medical practitioner in a civilized land finds much to be contended with in the whims and prejudices of his patients. The annals of hygiene show that barbarous notions respecting sanitation and medicine are not wholly stamped out by the highest civilization. Imagine then if possible what medical missionaries are called upon to face among the heathen.

As is perhaps known to most of our readers, Miss M. J. McKown, who long and faithfully served as a missionary in Egypt, is now at the United Presbyterian Home for Aged People. We regret to learn that she is suffering from an attack of sciatica.

The twenty-sixth annual report of the Woman's Foreign Missionary society of the Methodist Episcopal church comes to us with the compliments of Mrs. J. T. Gracey. It makes a tasteful appearance and tells of the encouraging work of a sister society.

The books of Miss E. J. Sloan, treasurer of Women's Board, close April 15th. Timely and valuable help will be given if every missionary society will remit before that time, and will be sure that no balances are carried over for next year's work.

In a recent letter to his mother, Rev., E. L. Porter Gujranwala, India, says:

"Going to the school this morning I found the city flooded with tracts against the Mission Girls' School. They were supposed to contain the history of a girl who had been reading in the Mission School. As the narrative said, she died, and because of her having attended this school was sent to hell. She came back to her mother in a dream, and begged her to tell the people not to send their girls to the Mission School, lest they too come to the same place of torment. It was the Khalsa or Sikh schools, who had gotten up these tracts in order to injure the Mission School. There have been some interesting conversions among the high caste Mohammedan boys in the school. This is the class that has to suffer by loosing *all* when they come out for Christ. The new missionaries were expected on Dec., 8th at Bombay, and the old missionaries were in a flutter of joy."

New Book.

"LIFE AND WORK IN INDIA."

By REV. R. M. STEWART, D. D.

The author is well known throughout our church from his connection for ten years with our mission in India, as well as serving for a term of years as professor in Newburgh Seminary, and as editor of the *Evangelical Repository*. This volume from his scholarly pen is sent out to the world in the hope and "with the prayer that through the blessing of God it may be made the humble means of advancing in some degree that important cause to which it is devoted." Any publication is welcome which bears upon a correct understanding of Christian Missions so prominently before the church today—doubly welcome from so reliable a source as a minister who has lived and labored as a missionary in a heathen land. This volume is not simply a record of personal reminiscence, nor yet a history only of our Indian Mission, as might be suggested by the title. Among many other good things, which lack of space forbids us mention, it deals in a direct way with difficulties which hinder the establishment and maintenance of self-supporting churchs, and of certain reconstructive forces which are needed "if the great missionary enterprise is to accomplish its glorious end with rapid speed." It is very much in its favor that its type is large and clear and its matter throughout presented so as to be easily grasped, and arranged under headings, which the memory can readily hold. A finely engraved map of the Punjabi adorns the front and numerous illustrations, both beautiful and instructive, are found here and there throughout the volume. It is valuable as a book of travel. One who has carefully read it says "he feels quite prepared to take up his residence in India, and thinks he could at once step into some of our stations and take up the work there." It possesses unique value as a reference for Women's Missionary Societies, having a general index covering twenty pages. A good many books have appeared on India in late years, but we doubt if a single one is more interesting than this one to the general reader, and none we affirm, more so to the members of the United Presbyterian church. The latter will find not a few of the gaps in heir knowledge filled up as they peruse these attractive pages. On behalf of the women of our church the MAGAZINE extends a real cheery welcome to this new addition to our church literature.

STUDIES FOR MISSIONARY SOCIETIES FOR 1896.

APRIL.—The Personal Element in Missionary Work.
MAY.—The Development of the Anglo-Saxon Race and its Obligation to Missions.
JUNE.—Incidents of Mission Work and Lessons to be drawn from them.
JULY.—Temperance, Its relation to Mission Work.
AUGUST.—The School as a Missionary Force.
SEPTEMBER.—Advance in our Foreign Work in the Past Year.
OCTOBER.—Advance in our Home Work in the Past Year.
NOVEMBER.—Work Among the Freedmen and Indians.
DECEMBER.—A Century of Missionary Effort.

Program for April.

Subject.—The Personal Element in Missionary Work.

"The personal element in missionary work is the principle of individual work for the individual. It is no new principle, but old as God himself, brought out in clearer lines by Christ, and now is recognized by the Church as a vital principle in its work of saving souls."—*Mrs. C. H. Daniels, in "Life and Light for Woman."*

Subject divided into three topics, to be discussed in eight minute papers, or talks.

Exercises opened by singing Psalm 15.

Prayer.

First topic.—Christ's personality, the model for Christian workers.

Second topic.—Every woman a missionary in her own personal sphere.

Psalm 143, 6s. 10.

Third topic.—Our missionary societies a wide and growing field for the development and exercise of the rich resources and high ideals of consecrated womanhood.

Psalm 80, 11s. 8, 10, followed by special petition for personal quickening and devotion.

CHIEF ELEMENTS OF SUCCESS.

Heartfelt Piety.
Unswerving Devotion.
Sanctified Common Sense.
Gracious Personality.

Persons eminent for display of all, or either of the above characteristics: examples to be drawn from Missionary Annals and given at roll call.

Psalm 145. L. M. 13, 14.

Business.

Close by repeating the first and second verses of the 23rd Psalm in concert. (metre version.)

"Things that are active grow. Our country is growing; our churches are growing; our privileges are growing in all directions. The average mother exults in the dear work of preparing larger garments for the growing children. This is what God asks us to do for his work. It is not an extra effort for a limited time. It must be a permanent advance—a steady stride forward."

MRS. R. S. FINLEY.

REPORTS, Etc.

Monthly Report Women's Board.

The regular monthly meeting was held February 4th. Treasurer reported January receipts, $5297.63; January disbursements; $3549.38.

Church Extension secretary had a full report. Several notes had been paid in full.

Junior Missionary secretary reports one new organization in Lake presbytery, and two in Xenia presbytery.

Freedmen's secretary reports from Chase City, Norfolk, Henderson, Knoxville, and Prairie Bluff. The deed of the property purchased for the agricultural work was received. The sum required to purchase this property, $5017.60, was ordered to be paid by the treasurer when satisfied of the legality of the deed. A form of lease was ordered to be procured for the use of those to whom the property is to be leased. not more than ten acres to be leased to any one person, and

in such a way as to secure a certain return of income to the Women's Board.

Foreign secretary reports three letters from India, and five from Egypt. It was decided to send out four new missionaries, two to India and two to Egypt.

Thank-offering secretary reports having sent out circular letters to congregational socieies.

Home secretary reports from Seattle, Kansas City, Spokane, San Jose and St. Louis. Mrs. Nichol re-appointed missionary at Seattle, and Miss Blair at Moline, Ill.

Presbyterial and Home secretaries were appointed a committee to confer with Dr. Owens, of the Home Board, in regard to a missionary to succeed Mr. Alter at Warm Springs Indian mission.

President of W. M. S. submitted the programme for convention at Erie, Pa.

MARY W. PORTER, Sec.

Items on Freedmen's Work.

The Ladies' Missionary Society of the First Church, Cleveland, Ohio, has the honor of donating the first mule to the Agricultural department in our Freedman's work, and its name is to be "First Cleveland." Thus you see its entrance upon the work is most auspicious, Being adopted into thc United Presbyterian fold, it will be expected to be orthodox in all its ways and not be guilty of conducting itself "in the manner some mules have been." Who comes next? Several more mules, wagons, harness and all kinds of implements and tools used in farming will be required, and as the time for ploughing and sowing is at hand, we must be expeditions.

A new mission is opened at Summerfield, Ala. Mr. Peter Cloud, formerly of Millers Ferry, Ala., is in charge. The town is small—about 1200 inhabitants, but the country around is thickly populated with poor, ignorant colored people. Hence a good field for a mission. There are 150 in the school at present and there are many eager to attend, but they are too poorly clad. Hence this plea for clothing to be sent to them. In sending address Mr. P. C. Cloud, by Selma, Summerfield, Dallas, Co., Ala.

Treasurer's Report.

Receipts for the month of January, 1896.

Foreign.— Mrs. Bessie Hogg, Edinburgh, Scotland, 4.05; Mt. Pleasant, Ind., 9; Princeton Jr. Union, 6.50; Jeannette, 3; Summerfield, 4; Easton, 4; 2nd San Francisco, 3; Salinas, 4; Muskingum Pres., 14.20; Prospect, 22; Sunbury, 5; Grove City Y. L. M. S., 10; Clintonville, 4; Walton M. Band for Egypt, 12.68; for India, 1.42; Bellefontaine, 10; Huntsville, 12; Scotch Ridge, 5; Oak Grove, Beaver Valley Pres., 8.95; Center, B. V. Pres., 6; 1st New Castle for Egypt, 30; 1st Chicago, 25; Columbus, Neil ave., 15.

Foreign Specials.—Glade Run, pupil Sialkot, 25; Springdale Junior M. Soc., support of Egyptian boy, 3; 4th Allegheny Y. L. A. S. for same, 5; Colorado Springs, Y. P. S. C. E., for Bible reader, India, 30; Portland, Ore., pupil Sialkot, 25; Oakville, Ore., pupil Sialkot, 12.50; Mrs. Nanna J. E. Martin, to educate girl in Egypt, 20; Muskingum Pres., pupil Sialkot, 10; also for building native church in India, 25; 1st Sterling, Junior C. E., for school building, Passur, India, 6; Northwood, for Thompson, 10.

Foreign Salaries.—Miss Hogg, 2nd Allegheny W. M. S., 25; Miss Fulton, Illinois Southern Pres., 32; Miss Smith, Garnett Pres., 29; Kansas City Pres., 46; Miss Spencer, 2nd Mercer, 42.50; Morea and Duncanville, Princeton Pres., 20; Butler Pres., 143; Dr. Johnson, Westmoreland Pres., 173.49; Miss Corbett, Conemaugh Pres., 100; Brookville Pres., 40; Miss McDowell, Argyle Pres., 275; Miss Lawrence, Colorado Pres., 25; Kansas City Pres., 57.25; Miss Young, College Springs Pres., 5; Miss J. L. White, Beaver Valley Pres., 250; Miss Buchanan, Monongahela Pres., 126; Miss Mame Martin, Mansfield Pres., 64.50; Miss Dickey, Xenia Pres., 461.40; Miss Thompson, 1st Ohio Pres., 62.50; Muskingum Pres., 60.

Hospital Work.—Braddock, 1; Freeport M. Band, 3; Freeport Y. L. M. S., 3; 9th Pittsburgh, 20; Wylie Ave., Pittsburgh, Miss Anna McKee's S. S. class, 4; Sewickley, 25; 4th Allegheny Junior M. S., 5; Mr. John Dean, Endowment Jhelum, 600; by Miss Lulu Dean, Endowment of Mattie Anderson Krohn, Memorial Ward, Jhelum, 100; by Miss Emma D. Anderson.

Home Mission and Salaries.—Glade Run, 5; 2nd Allegheny, 25; Avalon, 5; Richmond, Kan., 5; Richmcnd, Kan., Willing Workers, 5, Aledo, 9; Davenport, 7; Irwin, 10; Turtle Creek, 6; 2nd Kansas City, 2.50; 1st Ohio Pres., 34; Princeton, 10; Jeanette, 3; Easton, 14.05; San Jose, 7.05, Oakland, Cal., 3; New Lisbon, 8; Brookville Pres., 7; Muskingum Pres., 10; Prospect, 13; Sunbury, 7; Clintonville, 3; Fairview, 8; Arkansas City, 10; Ninnescah, 6; Walton M. Band, 1.50; Northwood, 10; Sugar Run, 15; Bellefontaine, 10; Bellecenter, 15; Piper City, 11; Oak Grove, Beaver Valley Pres., 8.95; Beaver Falls, 5; Neshannock, 11.50; Rocky Spring, 10; 4th Allegheny Junior M. Soc., 3; 3rd Allegheny I,. M. and A. S., 45; Deer Creek, 15; 2nd Philadelphia, 25; Cedarville, 10; Reynoldsburg, 10; Sugar Creek, 23.

Warm Springs Indians.—McKeesport Aftermath, 5; West Union, Ind., 5; Walton M. Band, 90 cents; Bellefontaine, 5; Sugar Run M. Band, 5; Monongahela Pres., salary Miss Black, 300; 2nd Xenia, 25.

Freedmen's and Salaries.—Springdale, 7; Avalon, 35; Illinois Southern Pres., 10; Richmond, 5; Richmond Willing Workers, 10; 2nd Mercer for Miller's Ferry, 23.38; Murrysville, 14; Elizabeth, 10; Knoxville Dressmaking Department, 27.50; Jeannette. 3.61, Albany, Ore., 8; 1st San Francisco, 3; 2nd San Francisco, 3; Welda for Athens, 5, and for Miller's Ferry, 5; 1st Cleveland, for Agriculture, Ala., 25; Piper City, 24; Junior Union, Piper City, 10; Jamestown, Pa., 20.75; Miss Jennie Hill, 2.50; Muskingum Pres., 11; Buffalo, Pa., 10; Freeport. 15; Fairview, 12; 1st Sterling Junior C. E., 5; Walton M. Band, 1.55; Northwood, 5; Bellefontaine, 10;

Belle Center, 5; Sugar Run M. S., 15; Scotch Ridge, 5; Clarinda, 3; Beaver, 7; Oak Grove Beaver Valley Pres., 8.96; Mt. Jackson, 5; Center Beaver Valley Pres., 6; Pittsburgh, Hamilton avenue, 10; 6th Pittsburgh, 25; 6th Pittsburgh Junior Soc., 75 cents; 6th Chicago, 5; Bellevue, 15; 1st Xenia, 20; 1st Columbus, 10; Cedarville, 10; Cedarville special to Knoxville, 1.80.

Prairie Bluff, Ala., Memorial.—Avalon Junior M. S., 13; Johnstown Junior M. S., 5; Olena, Juniors, 20; 2nd Cleveland, 5; Sugar Run, Mrs. S. E. McCrory's S. S. class, 12.50; Freeport M. Band, 5; Service, Ia., 5.

Little Girls' Home, Tenn.—2nd Allegheny, 25; O. Y. P. C. U. of College Springs, Pres., 15; Superior M. Band, 3.

Church Extension and Parsonage.—6th Allegheny Y. L. M. S. for debt, 66; Aledo, 10; Columbus, Neil Ave., 1st payment on note 3, 89.10; Murraysville. 10; 2nd Kansas City, 2.50; Detroit on loan, 50; 1st Ohio Pres., 10; Jeannette, 3; 1st San Francisco, 3; 2nd San Francisco, 3; Topeka, 2nd payment on note 1, 50; Coin, Ia., 50; Pittsburgh, Hamilton avenue, 7; Sewickley, 10; Emsworth, 9; Dexter, Ia., note 1 in full, 100.

Education.—Coin, Ia., 50.

Ministerial Relief.—2nd Allegheny, 25; 1st Ohio Pres., 5; Oakville, Ore., 2; Harmony, 9; Fairview, 8; Beaver, 13; Beaver Falls, 5; Mt. Jackson, 5; Rocky Spring, 5; Emsworth, 8; 1st Xenia, 15.

Orphans' Home, Allegheny.—Miss Martha Patton, Murrysville, 2; Murrysville, 14; Rocky Springs, 5; Pittsburgh, Hamilton avenue, 5.

Memorial Hospital, Allegheny.—Murrysville, 14.

Aged People's Home.—Walton M. Band, 50 cts.; Rocky Springs, 5.

Pittsburgh Syrian Mission.—Salary, 45; rent of rooms, 9; incidentals, 4; all by Monongahela Presbyterial society.

Contingent Fund.—1st Kansas City, 1; Magazine subscriptions, 2.04.

E. J. SLOAN, Treas.

Question Drawer.

[Address communications for this department to Miss E. W. Pollock, 234 East 9th street, Erie, Pa.]

QUES.—How can the Women's Missionary Society best co-operate with the pastor?

ANS.—This is an important question. When a minister is installed over a congregation, solemn vows are taken, both by pastor and people. On the part of some of the people in every congregation these vows seem to be lightly taken and early forgotten, but by the band of Christian women who form the missionary society they should never be lightly esteemed, and the question, 'How best to perform them?" should ever be present. It is the earnest desire of every devoted pastor to see his congregation meet, to the last cent, what is required of it by the General Assembly. Therefore the missionary society should labor, by precept and example, to accomplish this end, and this effort should be made in the *congregation*, not in the missionary society, so that when the congregation has met its obligations, the money raised in the society may go to the Women's Board, where it belongs. We hope the day will come when the existence of a missionary society in a congregation will be a proof that that congregation is faithful to its obligations to the missionary work of the church.

Second, by helping to educate the congregation in the missionary work. This work faithfully done through the ordinary channels will soon bear fruit. Beginning with the cradle roll your work up through the Juniors, both children and young people, to the Women's society, endeavoring to get all of each class interested, and then by frequent public meetings, held by these societies in the presence of the congregation, you reach all.

Third, by helping the pastor in the social religious meetings. The education in the missionary society should be such that it would prepare the women to take part in the mid-week prayer-meeting, or to take entire charge of the meeting, if necessary, and this should be deemed a privilege and not a task nor simply a duty.

Fourth, by the members of the society setting before the people the example of thoroughly consecrated Christian lives, born of that devotion and self-sacrifice which our Saviour showed when he left his home in heaven and gave up all for us; and may the burden of souls rest on each member's heart till she can say, with Paul, "I could wish that myself were accursed from Christ for my brethren, my kinsman according to the flesh."

COMMUNICATED.

The Question Drawer in our December MAGAZINE contains this question, "How many congregational societies have Literature secretaries who report their work to the Presbyterial Literature secretary, etc?"

Now I began to wonder how many such secretaries there are to report to. Upon consulting the minutes I find only eighteen names. *Not one presbytery in three*, organized for work in this line. One of the eighteen would like to make a few suggestions concerning the use of our literature.

First, every earnest worker should keep on hand a good supply of leaflets, especially those adapted to the children. You will be surprised how many places you can find to use them. I do not advise any one to thrust a leaflet into the hand of every one she may meet in the street, but I do think, by using a little tact, she may interest almost any child in this kind of missionary reading. So many of our leaflets are written especially for the young. What child will fail to be attracted by a bright story like "Little Corners," "Her Father's House," "Hun Hepsey," "Brother Malcolm's Chapel," or any one of the score of others just as interesting and helpful?

How can the members of our societies be better prepared for the monthly meetings than by a careful reading of our literature on the subject assigned; thus, March "Medical Work in Missions." I wish every woman in the church would read "Our Suffering Sisters" (price 2 cts). Surely she will then see the need of Medical Missions, and if she wishes to read further on the subject, she may send for "Murdered Millions," 15 cts.

July—"Temperance." Let each society supply the children with temperance leaflets chosen from our catalogue, many of them illustrated, and only three cents a dozen.

November—"Work Among Freedmen and Indians." Entirely too big a subject for one meeting. Supply your society with copies of "Our Nation's Wards," North American Indians," and "The Indian Question." Then read every leaflet in the Freedmen list. (There are only eight. Hope as many more will be added soon). See that all the Juniors read them too.

And you, mothers, be sure to read and re-read leaflet No. 192, "The Greatest of These is Love." It is a real mother's leaflet, just what busy, careworn women need. I only wish we had more such leaflets in our catalogue.

Then the children should become acquainted with missionary biography. You will find brief sketches of such lives as those of Wm. Carey, Charlotte Tucker or Mary Lyon, at the low price of 2 to 5 cents.

LAURA E. PAULL, Lit. Sec.,
Jamestown, Ohio.

IN MEMORIAM.

Mrs. Minnie Dodge.

A tribute of affection from the Woman's Missionary Society of Sugar Run Congregation

ory of Mrs. Minnie Dodge, who died Jan. 3rd, 1896.

God has again visited our society, and taken to himself another of its beloved members. We hold in sweetest memory her kind words, bright smiles, and genial, friendly nature. Our sympathies are with the bereaved husband and little children, and we commend them to the Saviour she loved.

MRS. FANNIE LIGGETT,
MRS. ETTA LIGGETT. } Com.

Mrs. Mary Wallace.

A tribute of love from the Ladies' Missionary and Aid Societies of the First United Presbyterian Church, of Denver, Col., to the memory of Mrs. Mary Wallace, who died November 10th, 1895.

WHEREAS, it has pleased our Heavenly Father to remove so suddenly from us our sister,

Resolved, That we humbly submit to His will, knowing that He doeth all things well, and, while we feel our loss keenly, yet we should be encouraged by her Christian life to more active earnestness in the work she loved so well, and to be ready when the summons comes to us.

Resolved, That we extend to the sorrowing husband and daughter our sympathy and commend them to the God whom she loved and served, and that a copy of these resolutions be sent to the bereaved and published in the church papers; also that they be recorded in the minutes of the societies.

MRS. H. R. MCCLELLAND,
MRS. W. W. LOWTHER,
MRS. J. D. RANKIN,
MRS. C. E. DODDS. } Com.

Mrs. Isabella McClellan.

A tribute of love from the Women's Missionary Society of the United Presbyterian Church, of Monroe, Ohio, in memory of Mrs. Isabella McClellan.

Again it is our sad duty to record the death of another Christian friend and co-worker. We desire thus to bear testimony to her Christian character, in her home and in the society. Though for sometime in feeble health and not always able to attend our meetings, she was ever with us in spirit, and by always sending her offerings showed that her heart was with us in the work.

We extend our sympathy to the sorrowing husband, daughters and son, and commend them to the loving care of Him, who said, "Let not your heart be troubled."

COMMITTEE.

Miss Minnie Mazet.

A tribute of respect of the McCrory Missionary Society, Pittsburg, Pa., to Minnie Mazet, who died January 24, 1896.

For the first time since the organization of our society in 1884, death has entered our ranks and taken from us a friend and co-worker, a helper in the true sense of the word, Miss Minnie Mazet.

Miss Mazet took an active interest in all Christian work. With her heart right with God, she lived a life of faith and practical godliness, and tried faithfully to follow in the footsteps of her Master, "Who went about doing good."

It is fitting that we should in this way express our sincere sorrow, occasioned by the breaking of the ties of affection, and our sympathy towards the bereaved family, and especially our recognition of the hand of God in this striking manifestation of his hand upon us.

MARGERY L. ALLISON,
MARGARET B BROWN,
CARRIE M. REED. } Com.

Mrs. M. Watson.

The Woman's Missionary Society of the 7th United Presbyterian church, Pittsburgh, offer this tribute of love to the memory of Mrs. M. Watson, who was called home September, 1895. We miss her and deeply mourn her loss. She was an earnest Christian. Through long months of suffering she exhibited that Christian submission to the Father's will which is well-pleasing in his sight.

We thought she was needed here, but the Lord had need of her and took her home.

We do most earnestly pray that God by his grace and infinite mercy may sanctify this loss to us all.

To the sorrowing husband and daughter, and to all who were dear to her, we tender our prayful sympathy, commending them to the loving Saviour whom she served.

COM.

Miss Rachel Bright.

The Women's Missionary Society of the United Presbyterian church, of Verona, Pa., has been called to mourn the death of a useful and loved member, our first Vice-President, Miss Rachel Bright, who, after eight weeks of severe suffering, resigned her soul into the hands of Him who gave it and who doeth all things well. She was called away Dec. 16, 1895. We who have been called to part with this dear loving sister and faithful worker, who was always ready and willing to do her part in the Master's work, offer this tribute.

Resolved, 1st, That we extend our sincere and heartfelt sympathy to her bereaved sisters and commend them to our Heavenly Father, n whom she always put her trust.

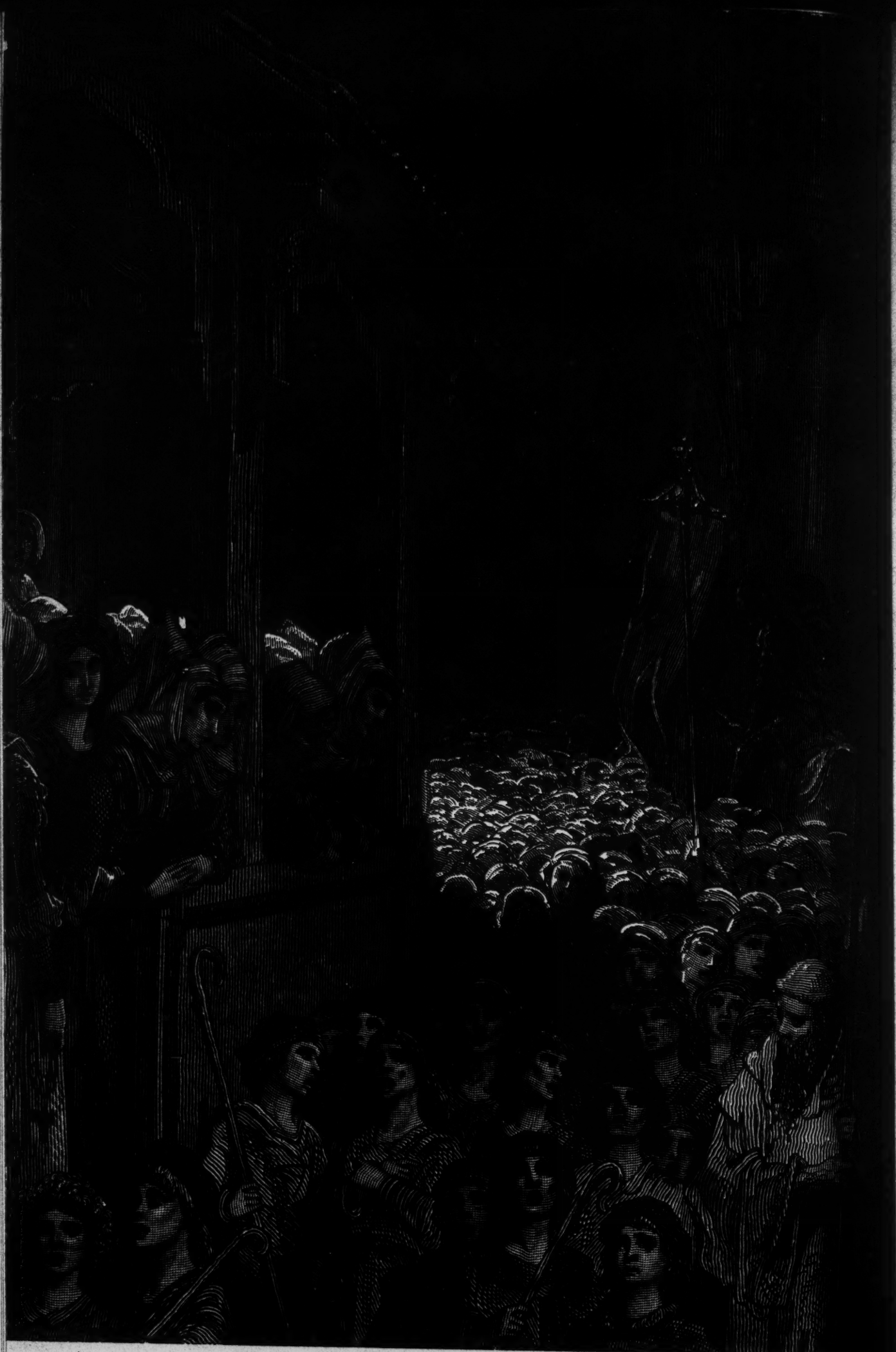
Resolved, 2nd, That a copy of these resolutions be given the bereaved sisters and that they be recorded in the minutes of the society and a copy be forwarded to the Missionary MAGAZINE for publication.

MRS. GRIER,
MRS. MARTHA SMITH,
MRS. MARY STONER. } Com.

Lake Presbytery.

The W. M. S. of Lake Presbytery held its sixteenth annual meeting at Hartstown, Pa., Oct. 10th and 11th. After the opening exercises, address of welcome and response, the address, "Medical Mission Work," by R. C. Do uds was given and illustrated by maps. The morning meeting was taken up with reports of Congregational societies, which were in the form of questions and answers, and after the delegate had read these they were at the mercy of the meeting for more inquiries. It was a good way to come to a fair understanding of matters. Just before the noon recess there was a "Dinner from the Bible."

In the afternoon the reports of delegate to W. G. M. S., and of committee on "special work" were presented, and after discussion it was resolved to undertake "special work," and that special work to be "The Linesville Mission." The remainder of the afternoon was taken up with papers, discussion, experience and testimony meetings, question box and business. Officers elected—Miss L. C. Donnan, Cochranton, Pres.; Mrs. W. E. McBride, Oil City, 1st Vice-Pres.; Mrs. N. E. Brown, Conneaut Lake, 2nd Vice-Pres.; Mrs. R. T. Shank, Erie, Rec. Sec.; Mrs. R. C. McMaster, Adamsville, Cor. Sec.; Mrs. J. T. Reed, Cochranton, Treas.; Mrs. T. F. B. Smith, Utica, Junior Sec.; Miss E. J. Linn, Greenville, Literature Sec. Delegates to W. G. M. S., Mrs. Lathan, Mrs. M. J. Blair, Mrs. Robt. Dickey, Mrs. T. F. B. Smith and Mrs. J. M. Jamison. Alternates—Miss Olive Davis, Mrs. Alex Collins, Miss E. McMichael, Mrs. A. J. Ramsey, Mrs. Jas. Dodds. Executive Committee, Mrs W. E. McBride, and —— of Oil City.

After a profitable evening meeting, adjourned to meet at Oil City on the second Thursday of Oct., 1896.

E. MCMICHAEL, Cor. Sec.